

словообразовательное значение которых является в указанном отношении «отмеченным», то есть характеризуется наличием одного определенного признака. Так, русские префиксально-суффиксальные модели на -ить имеют переходные значения, на -еть — непереходные. Непереходны значения отыменных суффиксальных глаголов на -нуть, -еть. Далее, хотя отсубстантивные модели с суффиксами

-ить, -овать, -ствовать, -ничать, -ать обладают одинаково формулируемым широким словообразовательным значением (см. выше), они могут быть дифференцированы с учетом того, что значения глаголов на -ничать и -ствовать являются непереходными, между тем как глаголы на -ить, -овать, -ать обнаруживают переходные либо непереходные значения. Следует отметить, что глаголы на -ить, противопоставленные глаголам на -еть, всегда переходны (*белить* — *белеть*). Среди армянских формантов также различаются выражающие непереходное значение ($^{-3}\dot{Y}^3\acute{E}$, $^{-3}\acute{E}$, $^{-i}\acute{E}$) и переходное ($^{-3}i\acute{a}\dot{h}\acute{E}$, $^{-o}\acute{Y}\acute{E}$).

Со специализацией армянских формантов резко контрастирует функционирование суффикса ->É: Исключительно свободно сочетаясь с основами существительных и прилагательных, этот суффикс вообще выражает почти все значения, свойственные русским и армянским отыменным суффиксальным моделям. Суффикс ->É проявляет

неодинаковую активность в выражении различных значений. Из русских суффиксов по широте значения и продуктивности к нему отчасти приближается -т (ть).

Проведенное исследование позволяет выявить зону интерференции, что, в свою очередь, поможет проведению профилактических мероприятий по предотвращению ошибок, а также будет способствовать разработке эффективной системы обучения русским глагольным единицам в армянской аудитории.

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LINGUISTIC ANALYSIS OF THE TRADITION OF GRATEFUL AND CURSING NAMES OF TURKISH-KAZAKH SOCIETY

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ABSTRACT

This article reflects the place of the grateful and cursing words in the life of the Kazakh and Turkish people, their functions and features of their use. Information about the origin and appearance of these words is collected. Based on the works of scientists who studied the thanksgiving and cursing words, the order and place of use of each of them is clarified using specific examples. It was shown that the basis of these words is directly related to the culture of the people.

Key words: kalyp words, communication, thanksgiving words, cursing names, Kazakh and Turkish language, bata,

Introduction

Words of communication used in relation to a certain situation when communicating between people in society are called «kalyp words» or «words of stereotypical reconstruction». People who speak the same language can use them in social life at any time. Words are a product of oral culture that reveals the beliefs, traditions and customs of society. It reveals the culture of this society by rearranging the details of social relations between people. Due to this specificity, he occupies an important place in the language

literature. Kazakh and Turkish languages have wealth, which pays special attention to the use of these words. In speeches, they demonstrate an excellent ability to use language, as well as subtlety and wit in human relations.

«Thanksgiving» and «curses» words such as articles and constant clutches, eventually became examples of the oral expression created by society. These stereotypical words, often used by society in everyday life, rank second after the articles. Words of thanksgiving and damned words are traditional words

of communication that have developed since the ancient times of Kazakh and Turkish culture. Thanks are stereotypical words that people speak for the purpose of blessing, wishing well-being to themselves and loved ones. On the contrary, curses are words that want someone or people to lose love and attention, be exposed to unnecessary evil or catastrophe. The concept of «thanksgiving» is found in the oral speech habits of the Turks or in dialects along with the word «dua» in many areas instead of «curse» goes in parallel with the words «beddua» or «ilenmak, ilench».

Being a social entity, a person all his life faces all the difficulties and troubles. He needs to find refuge, support, if he cannot defeat some, turning to those forces that consider him higher, especially to God. To ensure this, he turns to some prayers or religious procedures. Man finds refuge with God, because of which a number of types of desires are born, behind which they are manifested in culture, as well as material is made for literature. Therefore, at each stage of Kazakh and Turkish culture, you can find in both oral literature and written literary products many examples of acts (dua) or damnations (beddua), which allow you to more accurately and effectively rebuild emotions, and words that adorn speech, giving expression vitality.

The main part

Abdulkadir Inan in the work «Shamanism in the History and Today» explores the ancient Turkish belief systems for «Kam» or «shaman», who believes that «everyone tries to get their best Prayer (thanksgiving)». They believe that when performing this ritual, the spirits take it if they pray by releasing water or a smoky fire. How to pray to a shaman during the ritual:

«May the earth be full of happiness! Don't let your feet fall! Long live your life, long live your black hair until it turns white! Live until your front teeth turn yellow! Go ahead and achieve your goal! Don't abuse anyone! Don't let anyone insult you! (don't eat the stick)!»

(Bastiğın yer sert olsun! Ayakların kaymasın! Yaşın uzun olsun, kara saçların ağarınca kadar yaşa! Ön dişlerin sararınca kadar yaşa! Attığın ok yanılmasın! Azılıya ısırtma! Elliye vurdurtma! (dayak yeme)!)

If someone so «thanks», they consider it «the God's sentence» («A divine sentence») and answer: «Long live, Kam father» [1].

For the first time the concept of a word of thanksgiving of the work «Diwani Lugat at-Turk» occurs among historical data, meaning «to pray, not to miss someone's favor». Besides, words «alka-arka: applause, hand-to-hand fight competitions» and «karga-arka: to show the evil» are combined in this work by the words of thanksgiving [2].

Thanksgiving and curse words which have found a place in many products of Turkic oral culture, occupy an important place in the «Stories of Korkyt ata» and reflect the social picture in his main works. Examples of Korkyt ata's thanksgiving:

May Allah protect you from the evil of the state, lady. *(Devletsüz şerrinden Allah saklasun hanım sizi);* Let Your age be full, do not let the Good bring you evil, let your state bring out your title, hey, lady. *(Üç otuz on*

yaşunuz tolsun, Hak size yaman getürmesün, devletünüz payende olsun hanum hey); Let the moon be your poet. God lead from evil, hey, lady. *(İleyünüzde çahip aydan ozan olsun. Azup gelen kazayı Tanrı savsun hanum hey)* [3].

As for the context of the phrase «thanksgiving» (alkış okumak (alkış)), Iskander Pala understands that the meaning of this word is “to express a good opinion or to applaud at the moment when you like something». In Turkish, like our mother's white milk, this word is the opposite meaning of the word «curse» (beddua).

In historical terms, words of thanksgiving are addressed to the ruling choirs of that time, sound in festive ceremonies, on Fridays and at festive gatherings of such importance. For example,

May Allah help you! *(Aleykeavnillah (Allah yardımcın olsun)!);* Inshallah, stay with your state forever! *(Masha'Allah! Ömr ü devletinle bin yaşa!);* May luck be with You! *(Uğurun açık; ikbalin füzün olsun!);* Live with your state for a thousand years! *(Devletinle bin yaşa!);* Do not be proud, my Sultan, there is Allah greater than you! *(Gururlanma padişahım senden büyük Allah var!)* [4].

The source of thanksgiving and curse is human and human life, so these words are close to human life. Many studies on the origin of words of thanksgiving and curse agree and say that these Turkish words are borrowed in the form of the words «alka» - «praise, thank» + ş and «karga» - «curse, damnation» + ş. In Turkic culture, the word “thank» appeared over time due to the concept of «honor someone with applause».

The words of thanksgiving and curse in our culture are full of the colors «white» and «black» as well as associated with positive and negative meanings. White believed that «the result of joy, happiness and positive behavior» redness of the face due to the shame of a boasted, praised person causes the verb «alka» so an understanding of thanksgiving arose.

And black color, on the contrary, makes negative sense in our culture, at a word it «is a shame» which had a verb «karga» formed under the name «damnation» behind the back [5].

Prayers are to ask God for mercy and intercession, to wish good and prosperity to yourself and your loved ones. The curse is the opposite reaction, on the contrary, to expose people to the wrath of God. The thanks and damnations made with confidence that justice is carried out through God are considered as «Magic, oral formulas». In the social and psychological plan for the population these two concepts influence; in this context the people connect thanksgiving with religion and magic as «means of oral influence» these over time «magic, images of penetration into space», engaged in prayers of oral religious value, are considered deprived of the nature, however the thanksgiving is valid «influences» only in the good direction, on the damned person and others in the bad direction, and they are used as improvisation in different moments of life. If we give an example of thanksgiving, then the person who spoke about the dream: «Inshalla!»; the person sitting at a table: «Enjoy your meal!»; The person beginning business: «Let good luck will be a companion!», «Allah, help us!», etc.

The thanksgiving and damnation are those concepts which belong to our culture, and our cultural works are an important part of our psychological essence. A relationship is formed between the person who expresses thanksgiving and the person who receives thanksgiving, he is influenced by the emotional states of people from this relationship, and the process of deconstruction takes place. The grateful person with positive emotions feels sympathy, and the one who received an official message of thanks enjoys positive wishes. The damned person, on the contrary, is full of negative emotions and causes in the person who underwent a damnation, negative emotions, such as fear, concern. Perhaps, the person who underwent a damnation is forced to struggle with feeling of the discomfort caused by a protest [6].

In the Turkic world, there is also a peculiar cultural environment in the traditions of thanksgiving or curse. In this regard, we can give examples of thanks and damnations that belong to our culture and make sense only in our culture, and that can be heard by the people concerned:

May Allah protect you! (Kazakh) – Allah Korusun! (Turkish)

Be happy! Let everything be fine for you! (Kazakh) - Mutlu ol!, Bahtın açık olsun! (Turkish)

Catch the bird of happiness! (Kazakh) – Başına devlet kuşu konsun! (Turkish)

May Aisha Bibi support you! (Kazakh) – Fatma Ana'ya komşu olasın! (Turkish)

May Kyydyr Ata support you! (Kazakh) – Hızır yoldaşın olsun! (Turkish)

Let the black clouds overtake your life! (Kazakh) – Al yerine kara sar!... (Turkish)

Let her be unhappy! – Bekâr kocayasın, kimse almaya! (Turkish)

Let their house be overtaken by misfortune! (Kazakh) – Dumanın tütmeye, ocağın söne! (Turkish)

How shameless! (Kazakh) – El yanında yüzü kara düşesin! (Turkish) [7]

Culture is the source of this meaning, so for people who share the same cultural context, there is a meaning that expresses cultural elements. When expressing thanksgiving, curse, the same action is carried out, and for persons who share the same culture, these words are understood on a common cultural basis, by common emotions.

The word «bata» is widespread among the Kazakh people in the meaning of «thanksgiving». In Kazakh, bata is known as a tradition to wish humanity only good. In the Kazakh people bata is divided into three types:

1. Ak bata is a sincere desire, a will from generation to generation. The main goal of Ak bata is to show love and respect between family members and relatives, strengthen their ties, and begin a path to the future [8]. In Kazakhstan, before dinner, grandmother had a tradition of pouring water from a cup. This habit was applied to children or young people. According to the people, this is a tradition of the period of the prophet Suleiman, when the prophet David survived hard and difficult times due to the loss of thirty sons. Alla's son gives him one boy to comfort him. Before the birth of

his son, Jabriel Prophet said: «Hey, Dowit! Son Allah gives you one child. However, the child lives to nine years. Do you agree with it?», - he asks. Although David's prophet was really upset, he was pleased with the Creator's desire. Not long, but the son of David Prophet opens the doors. Suleiman bears the name, and for the fact that David was a padishah, thousands of people came to his palace every day. Suleiman is 7 years old, his father gave him a toast and demanded that all visiting guests fill him with water. From morning to evening, Suleiman, who poured water into the hands of the guests, received 99 different thanks: «Let your life be long!», «Do more!», «Be happy!», «Be an honest padishah!», «Share the happiness of both lives!», etc. When Suleiman was 15 years old, David once told Allah: «Hey, Creator, you told me that my son lived to be nine years old. What kind of anxiety is this?» he asks. «You are right, Suleiman would have lived to be nine years old, but your smart son was never tired of serving my slaves, and they thanked me by saying 99 of my names. Thanks to these arcs, the child's life age was increased. From today, I gave him 99 kinds of miracles. He became the padishah of the earth's mountain, birds and living beings, eighteen thousand universes». And thanks to this, the tradition has long been preserved in the Kazakh people, when the younger children receive water and thank the guests.

2. Terys bata (reverse prayer) is the most pressing and difficult kind of curse and punishment. Such a blessing is considered an engagement that at the moment when he committed a great betrayal against his mother, family, surname, homeland and religion, or committed sin, he dissolved his hands [9]. For example, the tragic table of the Kazakh people, if you take «Kyz Zhibek and Tolegen» was created on the way to a love passion. When Tolegen learned about the attack on the village of Zhibek tried to help, in order this he wanted permission of his father to travel from Bazarbay, but found out that his father did not approve of this matter. Realizing that the son will not return from what he said, he gives «a terys bata» and escorts him on his way. Paying, he is forced to go alone, and his comrades refuse to be companions of his father. Not reaching the village his lover Tolegen, died at the hands of enemies.

3. Serttesu bata (swear, vow) – is an oath that is given between Khans and rulers at the embassy or on a large trip. According to the judge, the violation of the oath is tantamount to a curse. For this reason, the Kazakh people see the concept of «serttesu batasy, batalasu» as a stipate of masculinity and nobility.

«Thanksgiving» and «curse» in the oral culture of the Turkic world arose as a result of a thousand years of cultural accumulation, and the value of these words is that they are based on traditions and customs. Thanksgiving and curse as elements of oral culture are the result of «common memory and common experience» and the manifestation of the emotions of the nation. Thanksgiving and curse are a special context of oral culture, in other words, their use in public life by functionality and the maintenance of positive and negative qualities that continue from generation to generation and to a certain extent preserve the specifics of social norms.

Conclusion

Words of thanksgiving and curses with their wide application and pronunciation give us the strength and power of the language, and this is one of the elements of oral culture that reflects the influence on man. In oral culture, people not only feel the magical power of words, but also feel its influence, and "persuasion, at least, forces them to perceive them as things that are necessarily introduced by force." At the same time, words of thanksgiving and curses in the sociolinguistic and socio-psychological aspects not only appear, but also reveal the "magical power" of the word and its influence on man. The words we use to express our feelings of joy, love, happiness, thanksgiving have positive power; and the words we use to express our thoughts and feelings, such as hatred, hatred, hopelessness. Thus, we see that these two phenomena have both psychologically affecting linguistic characteristics and content. But although their psychological impact is common to all people, their sociolinguistic context may differ from each other in terms of language and culture. Thus, words and combinations that have the meaning of thanksgiving and curse can arise in different cultures as different and widespread in different customs and beliefs.

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**КОГНИТИВНО-СЕМАНТИЧЕСКИЙ ПОДХОД К АНАЛИЗУ ТЕКСТА В РУССКОЙ
ЯЗЫКОВОЙ КАРТИНЕ МИРА**

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**COGNITIVE-SEMANTIC APPROACH TO TEXT ANALYSIS IN THE RUSSIAN LANGUAGE
PICTURE OF THE WORLD**

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АННОТАЦИЯ

В данной статье рассматриваются явления языка и речи, связанные с духовными национальными ценностями народа, его культурой, мировоззренческими и ментальными особенностями. Говорится о многоплановости ключевых слов в тексте, семантических комплексах и их основных признаках.